

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1855.

Another Contributing Parish.—Advantage of Occasional Papers.

IN the following letter we have an instance of a small parish showing its good will, and earning a share in the commendation, "She hath done what she could." We have also an answer to the plea, which deters so many from contributing—"their own poverty and wants." It may be a reason for "small measure," but none at all in excuse for not giving "*as they are able*." If every parish in the Church would only have faith in God, they would make proof of His own word and promises—"There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to *poverty*." "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

"REV. AND DEAR BROTHER,—Enclosed you will find six dollars—a collection taken in answer to the many calls you have made for aid to our missionary work. Please divide it between both objects—Foreign and Domestic. It is very small, indeed; but so is our congregation; and I presume it is the first collection made for the purpose, for many years, if ever. The usual plea has been, that, 'we are too poor to pay even a clergyman for our own use, and really have need of missionary aid ourselves.' This is all true, and it makes my heart quite sad to think of it. But I trust that opening our hands will also, by the Good Spirit's aid, open our hearts to more liberal things, and rouse us to

renewed hope and energy. So you will rightly infer that your new method of distributing information among the different congregations of our beloved Zion, no matter how poor or obscure, is doing much good in waking up the Church to her duty."

Letter of the Domestic Secretary.

The Secretary returned to New-York on Easter Even, April 7, after an absence of more than two months. The following is the concluding portion of his Southern journey:

"At the close of my last letter I had just arrived in Mobile. On the evening of Friday, March 9, I preached in St. John's Church, the zealous Rector suffering from a severe cold, and the heavy duties of a daily service during Lent. St. John's is a beautiful Church-like edifice, which owes its existence to the liberality and energy of three zealous laymen, who each gave several thousand dollars for its erection, and now unite in sustaining it as a free Church. It is but of two years existence, and has already attained a vigorous growth.

"On Sunday morning and evening, March 11, I preached in Christ Church, Mobile; the old and flourishing parish, beneath whose chancel rest, in hope, the remains of three of its former Rectors, Rev. Messrs. Lewis, Lee, and Knapp, and in the afternoon preached in Trinity Church, a joint service for the parishes of Trinity and St. John's. Trinity Church is in an unfinished state, but promises to be a noble edifice, and we hope will soon reward the patient, faithful labors of its excellent Rector. In consequence of the very low state of the rivers, paralyzing business, and causing great commercial distress, it was thought best to postpone any contributions to an early and more favorable period. I left Mobile on Monday, March 12, in the good steamer California, and reached New-Orleans the next morning, where I had a cordial welcome from the Rev. Dr. Leacock, Rector of Christ Church, to whose kind hospitality I was much indebted during my stay. The Bishop was absent when I arrived, on a visitation. On Tuesday evening I went

to Pass Christian, Mississippi, a watering-place of health and beauty, midway between Mobile and New-Orleans, to visit the Rev. Dr. Savage, formerly of the African Mission, who has charge of Trinity Church, and an excellent boarding-school for young ladies, at that place. I was glad to accept the Dr's urgent invitation to preach on Missions, in his beautiful Church, late one of our stations, and now self-supporting, where at short notice a good congregation assembled, and made quite a liberal contribution, under the circumstances. The young ladies of the Episcopal Institute also kindly appropriated some money, which they had in hand, to our objects, and we had, in Pass Christian, a delightful day, a refreshing service, and another illustration of the great advantage of a lively Missionary interest on the part of the Clergy, in order to advance our work. Returning to New-Orleans, we had the pleasure of very pleasant intercourse and converse with the Bishop and Clergy, though we were much disappointed, from the depressed state of business, and the large drafts just making on the people, for city Missions and other local objects, in being precluded from any immediate contributions. I, however, presented the claims and wants of our Domestic Missions, on Sunday, March 18th, in Trinity Church in the morning, in the Church of the Annunciation in the afternoon, and in Christ Church in the evening. We could not but rejoice at the rapid growth of the Church in the city, where its conservative and hallowing influence is so much needed, and at the sure signs of earnest life and onward progress, which will, we trust, find vent in the exercise and fruits of a comprehensive Missionary spirit.

"Leaving New-Orleans on Monday evening, March 19th, I reached, on Tuesday evening, St. Francisville, where I had a short, but very pleasant re-union, with its excellent Rector, a friend and neighbor of my early ministry, for whom I preached in Grace Church on Wednesday morning, and who gave to our cause a contribution from some means which he had in hand.

"On Thursday, about 12, I left for Natchez, in the fine steamer Geo. Collier, which place I reached early the next morning, and had a warm welcome, in the cordial kindness and hos-

pitable home of the Rector of Trinity Church, where I preached for him on Friday morning, and also on the morning and afternoon of Sunday, March 25th. This parish is well trained in Missionary interest and knowledge, and their contribution was of corresponding liberality. I had much pleasure in forming the acquaintance of several of Mr. Babcock's parishioners, and in visiting several of the princely mansions, which, with their beauty and taste, surround in such numbers the city of Natchez, and give sure signs of large wealth, in the hands of refinement and intelligence, capable of appreciating and enjoying it. I also had the pleasure of meeting, at Natchez, the Rev. Mr. Reighley, President of Washington College, Mississippi, who is doing a good work in that institution.

"I left Natchez with very pleasant recollections, on Monday afternoon, and reached Vicksburg on Tuesday evening, March 27th, where I enjoyed the society and converse of the excellent Rector, and his associate in the *Church Herald* and the work of the Church, W. C. Smedes, Esq. On Wednesday morning I preached in Christ Church, and after waiting until the next morning, embarked in the noble steamer A. L. Shotwell, where I was fortunate enough to find pleasant company. Those who have travelled on the Mississippi, especially when stemming a powerful current, as we did, will appreciate the importance of a good vessel and congenial converse. It was not until Saturday morning that we reached Memphis, where I landed, as well to spend the Sunday as in the hope of meeting the good Bishop of Tennessee. In this last hope I was disappointed, but found from him a note of cordial welcome; and in the kindness of the Rev. Dr. Page, who is, we are glad to say, about to resume the Rectorship of his Church, where he has so long labored, and been so much beloved, and the attentive kindness of Rev. J. K. Stewart, of Rhode Island, officiating in the absence of the Bishop, as well as the kind hospitality of the Gaius of the Church of Memphis, I had a very pleasant sojourn. On Palm Sunday, April 1st, I preached in Calvary Church in the morning, on the subject of Missions, and in the evening, with the Rev. Mr. Stewart, addressed the young men, with a special

view to the claims of the Ministry, and the want of laborers for the Church and her Missionary fields.

"The position of Memphis, in reference to the river trade, and her future connection by railroad with the Atlantic border, and the interior of Arkansas, gives promise of rapid growth, and no small importance. It must be a strong-hold for the Church, and a valuable centre and source of influence and power for good.

"Leaving Memphis on Monday morning, in the excellent Louisville packet David White, I was particularly fortunate in finding agreeable and pleasant company, and, on Tuesday, reached the mouth of the Ohio River, and landed at Cairo, with a view to reaching home by the more rapid means of railroad communication, if possible, by Easter. At Cairo I find the services of the Church have been performed by our Missionary in the vicinity, the Rev. Mr. Griswold; and learned from Col. Taylor, that the Cairo Company will give us lots for a Church whenever we are ready to erect one.

"I cannot leave the banks of the Mississippi without placing on record the profound impression made upon my mind, of the vastness of our Missionary field, and the greatness and solemnity of our work. At the mouth of the Ohio, after sailing slowly for day after day, and passing along the banks of Louisiana, Mississippi, Arkansas, Kentucky, Missouri, and Illinois, we had sailed one thousand miles, and yet seemed no nearer the source of the mighty river than when we left New-Orleans. What a momentous bearing that river is to have upon the destinies of our country and our Church—who can venture to foretell? What changes a few coming years shall work along its banks and tributaries—what vast and untold treasures shall be borne along on its broad bosom and its swelling tide—what mighty multitudes of gathering millions shall navigate its waters, cross its streams, settle on its banks, build up its cities and towns, and give the tone and mould to its gathering and growing future—who can predict? That the Mississippi, with its streams, shall rule our destinies for weal or woe—who can doubt? The vastness, the solemnity, the sublimity, the awful urgency of our Domestic Missionary work, then, who can rightly estimate?

Would that the trumpet tongue of some commissioned Prophet, equal to the task, might but be heard through all our borders, rousing a slumbering Church, and drawing out the energies and prayers, and stores of a highly favored, but a forgetful and ungrateful people. May His loud voice of mercy and might, which of old could wake the dead, and open sealed sepulchres, be heard and heeded everywhere among our Ministers and people. We need His quickening spirit and His mighty power. O, may it be vouchsafed, abundantly, and everywhere !

“Leaving Cairo, on the morning of Wednesday, April 4th, by a rapid journeying through Illinois, Northern Indiana, and Southern Michigan, riding day and night, I reached Buffalo early on the morning of Good Friday, where I spent the day. I preached for my old friend the Rector of St. Paul’s, in his new and noble church, where the solemn and impressive services were both soothing and refreshing, and after a brief but pleasant interview with the Rectors of Trinity and St. John’s, left Buffalo in the evening, by the Erie Railroad, and reached home on Saturday morning, April 7, after an absence of nine weeks and two days, devoutly thankful for the kind protection which, in so long a journey, had kept me safe from all sickness, accident, and harm, and restored me to my home and duties here, after a journey and services which will, I trust, not be wanting in enduring profit to the good cause which I have endeavored to promote.

“NEW-YORK, *April*, 1855.”

Maine.

Calais—Rev. G. W. Durell.

“The laborer in the vineyard of the Lord can never know, in this world, the amount of good actually accomplished by him ; but in a field like this, the fruits are more concealed than almost anywhere else. Calais is situated on the St. Croix River, the Eastern boundary of the United States, at the head of the tide-water, and thirty miles inland. Its present population is 7,000.

Ship-building is extensively engaged in; but the lumber business is that which is generally pursued. A railroad is already commenced, leading to the chain of great lakes through the midst of the immense forests that lie just at the north. This will greatly increase the facilities for business, and tend to promote the growth of our little city. *Seventy-five millions* of feet of boards and plank, and a *hundred and twenty-six millions* of shingles, pickets, knees, &c., are annually exported from the river.

“A great number of men are employed in procuring and manufacturing this lumber. A large proportion of them are from the neighboring provinces, and, by birth and early associations, Episcopalians. In most cases they are young, and without families. For four or five months of the year they live in camps in the woods, free from the ordinary social restraints, and in most cases exposed to corrupting influences. It is, however, a gratifying and encouraging fact that, from the beginning up to this time, our services have been attended by a very large number of these young men. The prayers and religious instructions are listened to with apparent interest. Occasionally the missionary is called to visit those upon whom the hand of disease or calamity has fallen; and then he is no less surprised than rejoiced to find that his words and labors and prayers have not been wholly in vain. He has planted seed, when and where he knew it not; and heavenly fruits reward his toil. The importance of this Mission here, where we meet those who are constantly coming to us from the Mother Church, is daily becoming more and more apparent. In common with others, we have suffered much by the depression in business of all kinds; consequently our ability to help ourselves has not increased as we had hoped. But, on the whole, our work is prospering, by the blessing of God; and it is for us to labor and wait.”

Alabama.

Carlowville—Rev. F. B. Lee.

“The congregation at County Line is beginning to assume somewhat of a distinct and independent character, and will proba-

bly before long form a separate organization. In addition to my services at that station, I have, from the commencement of the year, been giving religious instruction to the negroes of several plantations, who assemble in a place of worship provided for their use. A similar duty is performed (as previously) for the colored people of my home neighborhood ; and I trust with some benefit to both.

" A short time since, I united with two brethren of our Convocation in holding three days services in Camden—a town in Wilcox County, about twenty miles from this place. The Church was but little known there, and could count but two or three members. Still, a very decided interest in its favor was elicited, even amongst those who were without. This was exhibited in the immediate organization of a parish, and the adoption of measures for the erection of a church edifice."

Kentucky.

Maysville—Rev. W. D. Harlow.

" A few weeks ago, Bishop Smith made a kind of missionary visit to this parish, and preached seven times, when I read the service. A deep impression was made by his excellent sermons on the minds of many. The last Sunday in May next he will make his regular visitation to this parish, when we expect ten or twelve persons to be confirmed.

" There is at this time a deep, religious interest pervading the minds of a number of persons of the congregation, which I hope will soon result in their addition to the Communion. I have been told by those who have been connected with the parish from nearly the time of its first organization, that the prospect now for the rapid increase of the membership of the Church is better than it has ever been before. For this I feel thankful to God, who gives the increase, and take courage.

" About two months ago, the Vestry caused an organ, costing eight hundred dollars, to be placed in the Church, on which they paid one half the purchase-money. If we now had a bell to call the people to prayer, we should then be supplied with all

the fixtures of a well-furnished church. As the parish is too poor to purchase one, I pray that God may put it into the heart of some person to make us a present of a bell."

Indiana.

Bristol—Rev. A. Bingham.

"Bishop Upfold made his Episcopal visitation to our parish in February, immediately after meeting the clergy of Northern Indiana in Convocation at Milwaukee. Bristol is to be the next place of meeting. I accompanied the Bishop to Elkhart and Goshen—the former place nine, and the latter twelve miles distant. At both places, the Bishop preached to very large and attentive congregations. In the latter place particularly, our Church services are something new. The Bishop also gave notice that I would, in addition to Bristol, hold services alternately at both these places—once in two or three weeks, as might be arranged. They are growing towns, however, and the demands for missionary operation, of course, increasing in proportion. Oh, that some few only of our Church members in the East who are wealthy, and in need of nothing the world can give, could but have a fuller idea of the demands of the Church of their affections in our Western country! They have done much indeed; but could they know some things about the West—the Christian joy and gladness they could cause, and the blessedness they would inherit—surely they would realize still more their responsibility in view of what God has entrusted to their keeping, as his servants and stewards."

Illinois.

Chicago—Rev. Dudley Chase.

"We are trying to do something more for Missions this year in our parish, than we have done, or indeed felt able to do before. On the 25th of February I preached a sermon, in which I

said, 'Three things were necessary to maintain (under God) the missionary cause :—*Interest in the work. Information concerning it. Offerings to carry it on.*'

"Offerings without interest in the cause, are not desirable. Interest without information could *not* long be sustained.

"Our interest in the cause should arise from a right view of the work itself. It is the work of God. It is the command and example of Christ and His Apostles. The first Domestic Mission was—'Go ye to the lost sheep of the house of Israel.' The first Foreign Mission—'Go ye into all the world, and preach the Gospel to every creature.' It is a great work in its extent—beneficial in its results ; hopeful in its progress ; sure of success. It is a holy work. Our interest should arise in it, because of the happy reflex influence of our endeavors upon our own hearts. 'He that watereth, shall be watered also himself.'

"Next to a heart renewed and enlightened by the Spirit of God, *information* is needed to create an intelligent interest in the missionary cause—indispensable in secular affairs—too much neglected in religious. How many who spend ten dollars a year for secular papers, do not give one for the publications put forth, by the sanction of the Church, to give information concerning Missions ?

"Offerings should be made 'as unto the Lord'—'heartily—cheerfully.'—In extent, in proportion to our ability—judged of by what is LEFT—should be the fruit of self-denial. 'I will not offer unto the Lord of that which cost me nothing.'

"Encouragement to make them.—God does not judge by our standard of dollars and cents ; but by the motive, spirit, and ability which accompanies the gift. Every Christian person, however limited in ability, is able to honor the Lord with his substance.'

"Offerings should be systematic.—It is the perennial stream, though but a brook, which fertilizes. It is easier to give statedly, in time and amount.

"Offerings should be general.—Every object should be considered in its relative importance. Every person should have an opportunity to give.

“ ‘When collections are made, it depends upon the weather, the season, the persons present; and thus the yearly or half-yearly sum is made up, subject to such contingencies.

“ ‘*Improvement.—General Remarks.—Plan Proposed.*—To diffuse information—Minister gives notice of a lecture—Sunday evenings, once a quarter—original and selected matter. To be repeated monthly, if interest increases.

“ ‘Systematic offerings—he proposes that *ten persons* offer to collect ten cents per month each, from ten persons. To receive any donations that may be made beyond this stated amount. To make it a point to collect the ten cents monthly. Not all at once from any. Not to make up deficiencies themselves. To talk about Missions when they go their rounds. To diffuse information, by giving the OCCASIONAL PAPERS published by the Committees—the CARRIER DOVE, and the SPIRIT OF MISSIONS.

“ ‘Propose that these persons offer themselves for the work, without being personally solicited.’

“ ‘I have thus given you the skeleton of my discourse. I thus placed something definite before my congregation, and what I knew to be within their ability. Not asking them to exceed—being confident they would not fall below the standard.

“ ‘I have obtained my collectors; and I feel confident that the number of subscribers will be made up, as the collectors have gone zealously to work. They are chiefly ladies, and adults. I had one little boy among them, and a very touching incident is connected with his part in the work.

“ ‘He came to my house and took his card, and had obtained five subscribers, when he was taken ill, and his sickness was unto death. When asked whether he loved his Saviour, he answered—‘Not as I should have done. He died for me,’ he said, ‘on the cross.’ He asked me to read the 131st Hymn—‘The Spirit in our Hearts.’ He sent for his Sabbath School teacher, and, rising up in bed, he pointed to his mission card, and asked him to subscribe to it; and saw him write down his name, and said who he should like to be a collector in his stead, for he knew he should die. Nor was it many minutes after he had thus

finished his work, before his soul was in the hands of his Saviour. I feel as if the cause was honored of God and will be blessed."

Vandalia—Rev. A. Griswold.

"During the six months that have elapsed since the commencement of my present missionary year, my labors have chiefly been at Vandalia, (the county seat of Fayette County,) Salem, (the county seat of Marion County,) Jonesboro', (the county seat of Union County,) and Cairo City, in Alexander Co. At each of these places I hold Divine Service every fourth Sunday. Salem is 34 miles from Vandalia; Jonesboro', 104; and Cairo, 140. Between the places here mentioned, I travel on the railroad cars—for Salem is on the Ohio and Mississippi Railroad, and the other three places are on the Illinois Central Railroad; and these two roads cross each other 70 miles east of St. Louis. I visited and collected congregations at these places before they could be reached by railroad. Much expense and many privations have attended my efforts, which have also been accompanied with an encouraging degree of success. At Vandalia, we have a church organization. There is no organized Society at Salem, or at Jonesboro. It is expected that we shall soon be able to organize at Cairo, and erect there a church edifice."

Rock-Island—Rev. Samuel Goodale.

"The few months of missionary service here will not enable me to make a full report of the condition and prospects of the field. Thus far my whole time and attention has been bestowed upon Rock-Island; and, as I anticipated, it proves to be a most interesting point. It seems almost certain, that, by the blessing of God, the highest hopes of the friends of this effort in behalf of our Church will be realized.

"We greatly need a church edifice; but for the present have rented a spacious hall, which accommodates a congregation of some one hundred and fifty. I trust, however, we shall make a successful effort to build at an early day. It will be necessary.

to ensure permanent success. The growth and prospects of this city impel us to do, with our might, and at once, what we can to establish our Church upon a permanent basis."

Wisconsin.

Oshkosh—Rev. D. W. Tolford.

"Since my last report, we have entered upon the work of building a Church edifice, somewhat in earnest.

"Such effort was promptly authorized, and the appropriate committees appointed.

"The result has fulfilled our anticipations. We have already upwards of two thousand dollars subscribed, and hope to carry up the amount to three thousand. It is believed, owing to the low price of lumber, that three thousand dollars will build as good a Church here as you build for five thousand dollars at the East. Such a Church will answer our purposes well, not only for to-day, but with reference to our increasing community. We are now making arrangements for a lot. Intend to commence in the spring;—build a good Gothic edifice, within our means; without asking aid from the East; and without debt. Such are our intentions.

"At present we number between fifty and sixty families, and forty communicants. We were much pleased with a visit from the Bishop recently. I had some candidates for confirmation, but postponed the rite, with a view of having a visit from the Bishop early in the summer, and more time to prepare a class. The Bishop preached for us Ash-Wednesday evening—our place of worship being so situated that we could not have service in the morning. The next day he pushed northward, although it was very cold, on a visit to the 'Oneidas,' with all the hopeful cheerfulness, apparently, and vivacity of youth. Time seems to deal very gently with him. Though much exposed he seemed quite well, as he passed through this place on his return homeward.

"By appointment of the Bishop, I visited Appleton (twenty-one miles north of this, on the Fox River, between the outlet of Lake Winnebago and Green Bay) week before last. The place

is pleasantly situated upon high banks, overlooking the river, with a population of between twelve and fifteen hundred. This is the seat of 'Lawrence University,' endowed, I understand, by the Appletons, (Episcopalians, after whom the place is named,) and A. A. Lawrence, of Boston. The Institution is under the charge of the Methodists, and is prosperous. They have, I am informed, in the different departments, some three hundred students, male and female. The prospects of the Church are good at Appleton. They have received a donation of two eligible lots of land, for a Church and parsonage; and have a subscription of ten or twelve hundred dollars towards a Church edifice;—intend to go forward with the Church the coming summer. They anticipate some aid from the Boston interest. The authorities of the Institution are said to be friendly. Indeed, I know not why they should be otherwise, having received their endowment from Episcopalians. I shall probably visit there soon, to organize a Church. They have spoken of making some arrangement with me to hold services there once in three weeks, until they can procure a clergyman. An experienced and judicious clergyman at Appleton could undoubtedly do a good work.

"A few weeks since, I held a Sunday afternoon service at Vinland, ten miles northwest of this. I found a good congregation, collected from a fine farming district round about. We have a few families there, and I will endeavor to visit them occasionally.

"Every day but adds new force to the great truth—that the Church must gird on her armor, and put forth renewed exertions, to keep pace with this vast tide of population which is spreading over these "fair regions of the West."

Portage—Rev. H. M. Thompson.

"It is now eight months since I took charge of this station, under an appointment from the Committee. I have been able to officiate every Sunday during that period—many of the Sundays preaching three times. The attendance on services

has increased permanently, and the responses are better made. *Sixteen* communicants have been added by confirmation; one on Sunday, (yesterday,) by baptism; and two by being 'ready and desirous for confirmation,' but prevented from receiving the ordinance by sickness—in all *nineteen* persons. I have received several also by letter; so that the number has more than doubled. I have been permitted the happiness, also, during this time, of baptizing into the Church of God seven adults, (three males and four females, the males being all heads of families, and in two cases having children grown up about them.)

"Our necessities have forced upon us the subject of building. The 'upper room' which was given us by one of the Vestry, has passed from under our control, although we still retain it for a time. Should any other arrangement be made, which is not unlikely, we are turned into the street.

"I have been anxiously planning for something better; and we wish and will endeavor to get up a building of some sort this coming summer. Lots are offered us; and \$2,500 promised here; with a struggle we might raise it to \$3,000. This is, however, utterly inadequate to the erection of even the plainest building of sufficient size. Labor and materials are very high; it would barely give us four walls and a roof. I have therefore unhesitatingly appealed to the East for aid. I have done this by circular, because I cannot reconcile it to my sense of duty to leave my post and wander about the cities for months. The congregation would be scattered, the parish disorganized, and the labor of months almost destroyed. I trust the response to my appeal may be such as to remove this necessity. Another not worthless consideration is, that every dollar given in answer applies *at once to the building*. 'Travelling expenses' (which some one, of course, must pay) are not wasting the total. I trust I have not misjudged the liberality of the Church, or her wisdom in this matter.

"We expect to organize a parish school, during the summer. I have already the nucleus, which I am teaching for a few hours every day myself, gratuitously; and one of our parish (the gentleman I yesterday baptized) will give us the use of an excellent

building, when the present lease expires. Our greatest present and pressing want is a Sunday School library. We purchased one for ourselves, six months ago, but the children have exhausted it; and our Catechisms and instruction books are entirely used up. The vigor of our Sunday School would be doubled, if I had ten or twenty dollars to enclose to Mr. Dana.

"Thus far Portage. In Baraboo I have organized a parish. There are twelve communicants. The congregation is very large and attentive. I have ridden over during the winter, and held evening service every other Sunday; and have returned again on Monday, they paying my outlays. Lots are about secured there; and if they could have a settled missionary just at this crisis, their success would be ample. There is a place of 2,500 people, at least, ripe for the Church. They, too, are agitating the matter of a building. We have there the use of a very fine hall.

"At *Newport*, twenty miles up the river, I have held service once. There are Church people there; and one clergyman's time between it and Baraboo (they are nine miles apart) would be usefully spent.

"In conclusion I would say, that, whatever is done for the West, or for any part of it, must be done quickly. You can have no idea of the way things develop themselves, and the Church must be wide awake to keep up with the times. On the ground on which I am now writing, five years ago there was, as Bishop Kemper writes me, 'no village, or sign of one.' Now, we count four thousand; and we look for at least one thousand more this coming year. I am sometimes overpowered by the magnitude of the work, and oftener disheartened by the apathy of our Church. Other bodies are pushing vigorously. They have clergy in abundance, and apparently, means. I am told, for instance, that there are not more than four Baptist families here; and yet their Board has appointed a missionary under a salary of three hundred dollars, and they have already purchased a site with a temporary building. That is—they have given, for the sake of perhaps five or six members, about \$1,000; while the Church, for the sake of forty, and adding other stations, sixty, of *her* children communicants, and now many baptized, gives \$150.

It certainly behooves us to consider. It surely is no want of means. My business, however, is not to point out the way of remedying the matter. I can only state *the fact*.

“If we succeed in erecting our house this summer, we shall keep even with the growth of the place. If we do not, we fall behind and lose ground not soon gained. One thousand dollars from abroad would make us certain; and I could in October write you my resignation as a missionary, and we could aid others thereafter. Without it, we are entirely left behind, and all our now *fine prospect*, for the present, faded. Railroads are coming in; steam communication between Green Bay and the Mississippi opened; this, the central mart of the State, fast filling with busy, energetic men; houses of all kinds growing, as by magic; and to stem the tide of worldliness, *no Church*; no spire, with its solemn finger pointing upwards; no church bell, to ring out its better music over the whistle of the engine and the roar of mills. It must not be.”

Fond-du-Lac—Rev. Geo. B. Eastman.

“I entered upon my labors at this station, the first day of October last, and have officiated here twice every Sunday since, with the exception of two Sundays, on which, by permission of the Bishop, I was absent on a journey to Geneva, N. Y., for my family. I have had service also on Thanksgiving-Day, and on every Wednesday morning in Lent. The attendance upon the lecture services has been quite encouraging; and for the coming Holy-Week, I purpose to have daily service. I have baptized eleven children and two adults; officiated at four funerals here, and one at Sheboygan, (a child of the Rev. Mr. Davis,) and solemnized two marriages.

“Previous to my coming here, the Church had been closed for several months; and the congregation in consequence was somewhat scattered. The attendance upon the services of the Church has been gradually increasing; the pews are nearly all taken; and, from present indications, by another year, an enlargement of the Church will be necessary.

"This is, beyond a question, a very important position for the Church. Fond-du-Lac now contains about 5,000 inhabitants, and is rapidly increasing in population and business. It is the seat of justice, and the centre of business of a large and flourishing county. The county probably contains 30,000 inhabitants ; and this is the only organized parish within its limits.

"So far as I can judge, from six months' observation, the prospects of this parish are now decidedly encouraging. There are now some eighty families and young men connected with it. Many of these, however, are only nominally so. They have been churchmen elsewhere ; still own the title ; but, in the too eager quest of temporal things have, in great measure, lost the true feeling of churchmen. It is such that specially need the ministrations of the Church ; and it is to be hoped that in time they will come duly to prize them.

"We are now making an earnest effort to secure funds for the erection of a parsonage the present season. If this is successful, and I am now greatly encouraged that it will be, it will put the parish in a condition at once to become self-supporting. I hope, before another year passes away, we may be enabled to relinquish that aid which has helped to carry the parish through its earlier struggles."

Iowa.

Keokuk—Rev. G. Denison.

"The number of communicants is almost tripled since I came here, eighteen or twenty months ago. Still, while we have much to encourage, we have much in Keokuk to discourage. This very spot seems the centre of all fanaticism. Here, Mormonism made one of its developments. One of the houses in which our congregation met for a while was built by 'inspiration,' under the direction of a 'medium.' Unitarianism and Universalism are common and popular ; Infidelity, in every form, constantly seen ; Popery, well established ; and worldliness, next to universal.

"The steam-whistle is heard every hour during service, on the Sabbath ; and hundreds of tons of goods landed on our 'Levee'

on that day ; and the whole wharf black with teams and drays, and boxes, and goods, and men!

“ The little Church which we now have was built by the effort of the ladies, and they have just collected money, and ordered a bell from Troy, N. Y., of 600 and odd pounds. Our congregation is much increased, and our next effort must be to enlarge the Church—till which our income cannot be much improved.

“ We have not yet seen our new Bishop ; and, of course, I have no confirmations to report.”

Burlington—Rev. J. Batchelder.

“ I have continued my services at the accustomed places, so far as I have been able, during the past winter, although the extraordinary severity of the weather has frequently interfered with arrangements for regular services. I have no occurrences of special interest to record, although it is my daily and earnest prayer to Almighty God to impart to the people a hearty disposition to receive, to obey, and practice his holy Word.

“ I hope, with the Bishop’s concurrence, whom I expect here soon, to extend my labors during the summer to one or two places of considerable importance, which I have not visited heretofore.

“ I trust you will excuse me, if I presume to deviate somewhat from the ordinary routine, in order to advert to a subject which I deem of much importance. I allude to the *vast and ever-increasing foreign population in our midst* ; they are, most emphatically, as wandering sheep without a shepherd.

“ As to their number, it is very great in all the principal towns in the West, to say nothing of the vast multitudes of them settled in the farming districts. I suppose this town may be taken as a fair sample. Here, in a population of 8,000 or 9,000 people, *very nearly one half* of them are foreigners, mostly Germans, and rapidly increasing. A few of them are attached to the Romish Church. A few profess to be Lutherans, and they have a small church building, which, however, is closed a considerable portion of the time. A few also, of the better sort, are attached to

the Methodist Church. But I suppose not one in eight of them is accustomed to attend any place of religious worship.

"It is a deplorable fact that the Lord's-Day is never regarded by most of them as holy time. Nay, it seems rather to be esteemed and spent as a holiday. The injurious influence of such a large population of such habits, you can easily see, must be deplorable. And then again, most, if not all their popular literature seems to be of the *most agrarian and infidel character*. Consequent upon all this, the *growing spirit of hostility here, as elsewhere, between the two races, is portentous and fearful*.

"In view of all this, and more of similar character, it seems to me, that it should be asked very seriously, Hath the Church of God done her duty, or even essayed to do her duty, in relation to this large and important class of people? Cannot faithful, devoted men, who understand their language, be found, who will be willing to go among them, to spend and be spent for them? For myself, I would desire no other or better field of labor, if I understood their language, which I do not. The few partial efforts of this kind that I have known to be made by clergymen of the Church, have always been attended with the most encouraging results.

"Perhaps the Committee already have this subject in consideration. I will most cheerfully communicate any information in my power. I cannot but view it as a matter of momentous consequence. The Lord send forth laborers into his harvest!"

Minnesota.

St. Paul—Rev. T. Wilcoxson.

"As I simply report offerings that have been made for Missions, I will again address you, instead of the Treasurer. Since my last note to you, offerings have been made at the following stations:—

Hastings, Minn.	\$4 00
Prescott, Wis.	3 60
Sauk Rapids, Minn.	4 65
Stillwater, "	2 50
St. Peter, "	6 55

Traverse des Sioux	2 85
St. Paul, Lenten Offering of Missionary.....	5 00
	<hr/>
	\$29 15
Reported before	32 85
	<hr/>
Total received and reported	\$62 00

"Since I wrote last, I have been up the Mississippi and Minnesota Valleys. I went up the former as far as Gull Lake—150 miles; and up the latter, as far as St. Peter—75 miles. I was much delighted with my visit to Gull Lake, or, (as the natives call it,) Kah-gee-ash Koon-si-kag. I spent a Sunday at Sauk Rapids and Watab; reached Fort Ripley on Tuesday, where I rested for a day with Brother Manny, the chaplain of the post, with whom I visited the Indian Mission at Gull Lake, and returned in time to spend the next Sunday at Watab and Sauk Rapids. It was indeed cheering, after a long, lonely journey, to find in the midst of a native forest, a Christian community. And truly encouraging, too, when we reflect that three years ago, the work of the Church had not been commenced there. Now, the Rev. J. Lloyd Breck has full fifty Indians who are looking to him as their spiritual guide; and many more who look upon his work with favor, and will ere long, we doubt not, gather around the Standard of the Cross. While there, I attended an evening service in their neat and comfortable log Church—then adorned with boughs from the pine and other evergreen trees—evergreens that stretch their living branches over lake and field and many a quiet walk, around those pleasant mission grounds. In that Church I joined in the worship of our common Lord and Master with forty or fifty Indians and ten or twelve whites; and, I may add, that nowhere have I seen a more quiet and orderly congregation.

"My journey up the Minnesota Valley was at the beginning of the Lenten season; and during the nine days that I was absent, I had a 'daily service'—officiating eleven times at seven different places, administering the Lord's Supper once, and infant baptism once.

"I would like it much if a supply of Prayer Books and tracts could be sent to me in the spring; also one or two small Sunday

School libraries ; as I hope to establish at least one or two Sunday Schools during the coming season."

Arkansas.

Fayetteville—Rev. Otis Hackett.

"Since the completion of our Church, with the exception of one Sunday in the month, we have had regular services on Lord's-Day ; and during the present season of Lent, additional services on Wednesdays and Fridays. The attendance has usually been good ; and there is not wanting evidence that the Church is gradually enlarging the sphere and extent of her influence. Such, however, is the strength—at least, the numerical force—of other religious bodies in the place, that the Church can be expected to grow but slowly. She has a vast amount of prejudice to live down, and ignorance to enlighten, before she can come decidedly into the ascendant.

"One Sunday in every month, in compliance with the instructions of Bishop Freeman, I give to Cane-Hill, west of Fayetteville some twenty miles. There are very few church people there, and the prospect of adding to the number, so fully is the ground pre-occupied, not very encouraging.

"Very recently, also at the request of my Bishop, I have visited Van Buren and Fort-Smith, a horseback ride of some sixty miles, over, I believe, a little the worst road in the United States. I, however, met with a reception warm enough to make amends for the unpleasantness of the way. The handful of communicants at Van Buren seem famishing for the privileges of the Church, and willing to make any reasonable sacrifice to secure them. I had large and seemingly most devout congregations there, as well on week-days as Sundays. Could a clergyman be sent thither now, he would be sure of a cordial welcome ; and, with the Divine blessing, such is the condition of things there now, could scarcely fail to do a good work for the Church.

"In Van Buren they have already a Church—a small affair, but a great deal better to begin with than none. At Fort Smith they have no house, but, I think, encouraged by the presence of

a missionary, would presently be found willing and able to build one. Five hundred dollars is pledged towards this object, by one man. It is amazing that so promising an opening, in the face of the oft and most earnestly repeated Macedonian cry of the Bishop, should be left, year after year, unoccupied. Two missionaries only, for all Arkansas!"

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from March 20, to April 20, 1855:—

New Hampshire.
Concord—St. Paul's..... 13 00

Massachusetts.

Boston—Grace 40 45
Order of Bishop Lee, of Iowa. 93 00
Messiah, Order of Bp. Scott... 23 00
Dorchester—St. Mary's..... 33 00
East Boston—St. John's 5 87
Greenfield—St. James's..... 30 00
Lanesboro'—St. Luke's..... 5 00
Newburyport—St. Paul's..... 16 51
Roxbury—St. James's..... 30 26
Salem—St. Peter's..... 90 00
Waltham—Christ 23 00 394 69

Rhode Island.

Newport—"A Friend," for Shalpee 5 00

Vermont.

Fairfax—Christ 5 50
Windsor—St. Paul's, Lent offerings 16 00 21 50

Connecticut.

Branford—Trinity..... 27 28
Bridgeport—Christ, to Order of Episcopal Missionary Association, for Iowa 40 00
Hebron—St. Peter's. 5 00
New-London—St. James's..... 51 71
Old Saybrook—Grace 10 00
Oxford—St. Peter's, Easter offerings 3 00 136 09

New-York.

Cooperstown—Christ 20 00
Kinderhook—St. Paul's 4 40
Manseth—St. Saviour's..... 22 06
Morrisania—St. Paul's..... 55 00
New-York—St. Mary's, Lent offerings 20 00
Mr. Cornwell 3 00
Sag Harbor—Christ 6 75

Ulster—Trinity Ch. Sun. Sch.
Easter offerings..... 13 00 144 21

Western New-York.

Buffalo—St. Paul's, from Easter offerings, for Oregon, \$10; Cal., \$10; Minnesota, \$10.. 30 00
Geneva—Mrs. M. C. Hall..... 5 00 35 00

New-Jersey.

Camden—St. John's..... 2 50
Shrewsbury—"F. S. C.," Easter offering..... 2 00
"Two Sisters," for Cal..... 5 00 9 50

Pennsylvania.

Philadelphia—Trinity..... 56 25
"C. A.," Sagg..... 2 50
Phoenixville—St. Peter's, for Maine 5 00
Pottstown—"Lewis,"..... 10 00 73 75

Delaware.

Little Hill—St. John's 1 00

Maryland.

Cecil Co.—St. Ann's 5 00
St. Stephen's..... 6 50
Harford Co.—St. George's Par., St. John's 10 00
Kent Co.—St. Clement's 3 20
Prince George Co.—Queen Ann's Parish 24 23
Sharpsburgh—St. Paul's, ½ 3 00
Talbot Co.—St. Peter's 71 00
Upper Marlborough—Miss Hodges 2 50 135

Virginia.

Alexandria—St. Paul's, Miss Elizabeth Winter, ¾ 8 00
Boydton—Misses Christ, ¾ 2 75
Brandon—St. Martin's Parish, from Mrs. Commod. Cooke, \$5; Dr. Eppees, \$1; Dr. Eppees' children, \$2; E. Ruffin, jr., 10; Mary Ruffin, 25c; Susan Ruffin, 25c; G. Ruffin, \$25c; Thomas Ruffin, 50c; Mrs. J. Bland, \$5; Mrs. Elgin Russel, \$1. 25 25
Chesterfield—Rev. A. B. Tizzard, ¾ 10 00

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1855.

MISSIONARY CORRESPONDENCE.

AFRICA.

Mission at Cape Palmas—West Africa.

THE Journal of the Rev. H. R. Scott is accompanied by the following letter, dated

CAVALLA, *West Africa*, Nov. 17, 1854.

Inclosed I send a part of my journal. By the "Shirley" I sent you another part of it, which I suppose has been received before this.

On last Sunday I baptized two female converts in Nyaro,—one of whom is the wife of Thomas Freeman, the old man of whose conversion you have recently given an account in the SPIRIT OF MISSIONS.

There are now five Christians in that heathen village. In the schools at Cavalla, a work of grace has been going on for some months past, and at St. Mark's Church there are now twenty-five candidates for confirmation.

Extracts from the Journal of Rev. H. R. Scott.

June 18.—On my way from Cape Palmas to Cavalla to-day, as we passed the *Devil Rock*, where the natives are in the habit of making offerings to the *lwi*, or spirits of their deceased relatives, one of my canoe-men stopped to make his offering—but finding that it met with my decided disapproval, he reluctantly agreed for once to pass on without this accustomed proof of his piety.

Another circumstance, which happened a few minutes after, still more forcibly illustrates the superstition of these poor Africans. One of my men picked up a hat on the beach, but appeared to hesitate about keeping it: when I asked him why he hesitated, he replied he feared the owner was dead, and that his *spirit* might bring trouble upon him.

Peaceful Departure of a Missionary.

June 29.—Spent most of the day with Dr. Steele, who is rapidly declining—but is in a sweet and peaceful frame of mind, calmly awaiting the hour of death.

While it naturally saddens us to see one so amiable and so eminently calculated for usefulness falling a prey, thus early in life, to that fatal disease, consumption, we cannot but feel that in *his* case the sting of death is taken away, and that our loss will be his infinite gain. “Thanks be to God, who giveth us the victory through our Lord Jesus Christ!”

July 2.—Preached in the large native Cavalla town, in the absence of the Bishop—administered the communion in the afternoon in the school-room, and to Dr. Steele in his bed-room, and preached at night to the native Christians and some of the missionaries in the school-house.

July 11.—At nine o'clock this morning, our beloved young brother, Dr. T. R. Steele, sweetly fell asleep in Jesus. As long as he was able to speak he seemed to realize more and more of the Saviour's presence—assuring us that he was unutterably precious to his soul, and requesting us not to weep for him, but rather to *rejoice* that he was so near home. We sang for him “There is a land of pure delight,” “Jerusalem my happy home,” &c. Thus the last sounds he heard on earth were songs of praise to that precious Saviour, who had redeemed him, and whom he so soon hoped to see, “where faith is swallowed up in sight.”

The Bishop made a very appropriate and earnest address to the heathens who attended the funeral, on the horrible effects of sin—showing that even those who loved God must pay the penalty of death,—and ended by drawing a contrast between the peaceful death of the young Christian, whose mortal remains lay before them, and that of a heathen who had died about the same time, and for whom firing of guns and wild lamentations had been kept up for some hours. We, too, mourn, he said, but it is for *ourselves*—because we shall not see our young friend till we follow him—you mourn because you *never* again expect to see your's, and know not where the spirit is. You ought to mourn, for you are “*living without God and hope in the world.*”

Efficiency of the U. S. Squadron—Missionary Incidents.

July 13.—The American squadron has rendered good service on this part of the coast during this and the past year. We have just heard to-day of the settlement of the “*palaver*” between the Cavalla and Grahway people, through the mediation of Commodore Mayo.

July 23.—Preached at St. Mark's to-day, and also at one of the Cape Palmas native towns, and baptized a colonist who has been confined to his bed nearly a year. While in health he was a very reckless person, but has for several months given evidence of deep penitence, and professed saving faith in the Saviour.

July 29.—As I passed through *Nyaro* this afternoon a number of men were drinking palm wine. This drink is manufactured from the sap of the palm tree, and when fresh is decidedly palatable. During the season when it is manufactured, many of the people are almost constantly intoxicated.

July 30.—Preached in *Nyaro* to-day. After sermon, had a conversation with an old woman, who has been for several months a regular attendant upon our services, and now professes a desire to be united with the people of God. From all we have seen of her, we cannot but hope she is being led by the Spirit.

August 4.—Went to Mount Vaughan, to-day, accompanied by Mrs. Scott.

August 5.—Spent the day visiting in the colony.

August 6.—Preached in St. Mark's this morning and administered the communion, and in the afternoon administered the communion to a sick man, in his room. Also preached in the largest of the native towns, on the importance of the people having their children instructed.

After sermon several men told me that they would send their children to school.

August 11.—The Convocation met at Cavalla to-day. Mr. Horne and Mr. Wright were with us, though the latter was too unwell to attend the services. Mr. Rambo preached the Convocation sermon, from the text, "*Be not weary in well-doing.*" Reports from the different stations were read, and addresses made in the evening.

August 27th.—Preached in the school-room at Cavalla this evening, and baptized *Tiba*, a heathen convert from *Nyaro*, by the name of Cornelius Walker.

This young man has been under conviction for about a year, but has been kept from an open profession of Christ by an unwillingness to give up one of his two wives. He has at last been led to make the sacrifice, and gives reason to hope that he will be a consistent follower of Christ.

Ordination of Mr. Wright—Religious Services—Encouraging Prospects.

September 3.—Sunday.—Lectured in the school-room this morning before breakfast.

At twelve o'clock, Mr. Wright was ordained to the order of the Priesthood. The Bishop preached from the text,—"*Be ye wise as serpents and harmless as doves.*"

September 4.—Went to *Nyaro* this afternoon to hold a religious exercise in Freeman's house. His wife has recently given evidence of seriousness, and is a candidate for baptism. The old woman, of whom I have spoken, manifests an increasing interest in spiritual things, and goes daily to Freeman's house for instruction.

September 7.—Mr. Wright and myself lectured at the monthly missionary meeting this evening. He gave a sketch of the labors of Buchanan, in India, and I of the Church in Madagascar.

September 9.—Spent the day in visiting in the colony.

Was delighted to find a number of persons anxious on account of their souls.

September 10.—Sunday.—Formed a class for confirmation this morning; and fourteen persons, in addition to ten who had been previously admitted to communion, offered themselves as candidates.

September 11.—Visited Mr. Tubman, the sick man who was recently baptized, and found him apparently very near his end, but in a peaceful and happy frame of mind.

September 19.—Went with Mrs. Scott to *Nyaro* this afternoon, to give instruction to a number of persons, whom we are accustomed to meet regularly at Freeman's house. Besides the two women, of whom I have spoken, we often have other persons present, who manifest more or less interest in our instructions.

My wife has been for some time trying to teach Freeman to read, and never have I seen so great an anxiety to learn as he manifests,—generally carrying his primer in his hat, so that he may let no opportunity pass without taking a lesson.

Having been brought to read one or two verses in the New Testament, he seemed overjoyed, and exclaimed, "*I am so happy,*" Upon my asking what made him so happy, he said, "when I can read, I can go in my house and stay there, and read God's book all day Sunday."

September 24.—Sunday.—Preached at St. Mark's this morning, and to the natives in the afternoon; and just before night, preached the funeral sermon, and interred a young man connected with St. Mark's congregation. He had been, for sometime previous to his death, anxious on account of his soul, and before the solemn summons came, professed to have found peace in believing.

September 26.—Preached at Mount Vaughan Chapel this evening, to a remarkably attentive congregation.

Nearly every boy in the High School has professed conversion, and the rest seem to be anxious inquirers.

Spent the whole of this week in the Colony, during which time I visited a number of sick and suffering persons, and endeavored to preach the Gospel from house to house.

Missionary Incidents.

September 29.—Lectured at St. Mark's this afternoon, preparatory to communion next Sunday.

October 1.—Lectured to the confirmation class; preached, and administered communion at St. Mark's this morning.

A number of persons came to-day to the Lord's table, for the first time.

Preached in the afternoon to the largest native congregation I have ever had.

A growing interest in our services has been manifested by the Cape Palmas natives, during the past year. We cannot but hope that they are being gradually prepared for the reception of the truth.

October 3.—We were deeply pained this morning, by the intelligence of Mr. Horne's death, the third death in our little band of laborers, during this year.

May the Lord enable us to fulfil the work assigned us, so that we may be ready, when it shall please Him to call us.

October 6.—Saw the *bodia* dead on the beach to-day, his people having given him sassawood, on the charge of bringing ill luck upon them.

To see this old man agonizing on the sand, without the slightest manifestation of tenderness from the hundreds of his people crowded around, was the most painful sight I ever witnessed.

Hasten, oh Lord! the day, when the Sun of Righteousness shall dispel the dark clouds of superstition, that now cover this strong-hold of Satan!

October, 8.—(Sunday.)—Preached in *Nyaro* this morning.

After sermon had a very satisfactory conversation with the two women who have recently professed a desire to be baptized. They seem to have clear views of the Gospel, and profess to have found peace in believing.

My wife, who has given them instruction for some time past, thinks that they are both prepared for baptism.

October 13.—Went to Mount Vaughan to-day, accompanied by Mrs. Scott.

October 15.—(Sunday.)—Lectured to the confirmation class; preached morning and evening at St. Mark's, and to the natives in the afternoon and administered communion to Mr. Tubman, in his room; during the morn

ing service, baptized three of the High-school boys, who have recently professed conversion.

Every boy in the High-school is now a professing Christian; and all, with the exception of those who have been confirmed, are candidates for confirmation.

After service among the natives, this afternoon, I proposed to them to aid in building their Chapel, and a number promised to do so.

October 18.—Preached at *Di-ima-lu*, this afternoon, in the place of the Bishop, who is at Rocktown.

Visit to the Cavalla River.

October 24.—Went with Mr. Rambo to *Hidia*, a town on the Cavalla river, about 10 miles from its mouth. I was delighted with the appearance of the country. The banks of the river, in many places, are lined with immense forest trees, among which a variety of most luxuriant vines are closely interwoven, some of which are covered with delicate and fragrant flowers.

As we passed by them, these magnificent forests were resounding with the chattering of parrots, occasionally varied by the notes of sweeter songsters.

Hidia is the seat of *Bida Nyana*, or *Grand Devil*, the oracle of the tribes for hundreds of miles around.

In the town we met a number of men who had come about seventy miles to consult him, bringing, according to custom, valuable presents. Our efforts to convince them it was all deception, had no other effect upon them than to excite amusement; but those who are interested in sustaining the reputation of the oracle, manifested great uneasiness, and in the most decided manner opposed our getting a view of the rock where the devil is said to reside. And so much were they afraid that we might get a view of it, that the head man of the town volunteered to assist in rowing our canoe, when we proposed taking a short excursion up the river in that direction.

A short time since, there was a large delegation, perhaps of forty men, from a tribe two or three hundred miles distant. After paying liberally, at the expiration of some weeks, they returned to their people, loaded with *greegrees*, which they foolishly believed had been manufactured by this devil.

Return to the Cape.

October 27.—Went to Mount Vaughan to-day. As I passed Grahway—great preparations were being made for the funeral of a head-man. A display had just been made of his household furniture, and other possessions, and in every direction I saw men painting themselves, and preparing for a dance around the dead body.

October 29.—(Sunday).—Held the usual services at St. Mark's, and among the natives at the Cape; also lectured to the Sunday-school at St. Marks.

We have now a number of efficient teachers in the school, and the prospect is good for a considerable increase in the number of scholars.

October 30.—Went to Rocktown this morning. Mr. and Mrs. Wright, who have charge of this station, have suffered a good deal from fever, but are both improving.

November 5.—Went to Cape Palmas to-day. Heard, when I reached the Cape, that one of our little flock, Mr. Tubman, had finished his earthly course

He gave evidence, to the last, of being prepared for the solemn change; his last expression being, "Lord Jesus receive my spirit."

November 6.—Held the usual services in St. Mark's this morning, and administered communion, and lectured at the missionary meeting at night. The first Sunday evening in every month we have a missionary meeting at St. Mark's, at which time one or more addresses are delivered, and a collection taken up. The contributions, thus far, have been appropriated towards the erection of a native Chapel at the Cape.

Native Baptisms.

November 12.—Sunday.)—Preached in *Nyaro* this morning, and baptized *Yawa*, a woman about fifty years old, by the name of Frances L. Butler, and *Kuiaba*, about thirty-five, by the name of Anna Scott Freeman. The latter is the wife of *Hyano*, alias Thomas Freeman, who was baptized about a year since.

They are both interesting characters, particularly the former, who seems to possess very childlike faith.

We trust that the step they have taken may serve to awaken others of their sex; it being a very rare thing for women, brought up in heathen towns, to profess Christianity.

There was most respectful attention by the whole congregation, and upon the part of some, decided interest manifested in the solemn exercises.

By these and other tokens of the Lord's presence among us, we are encouraged to go forward with more zeal in his service.

CHINA.

SHANGHAI.

Communication from the Rev. Cleveland Keith.

"SHANGHAI, December 29th, 1854.

"I SEND you herewith a communication for the SPIRIT OF MISSIONS, hoping it may be of sufficient interest to receive a place in your paper.

The Languages of China.

"It is now more than ten years since Protestant Missions have been established at the ports of China, which were thrown open after the war with England. During this time, many different plans have been tried for promoting the spread of the Gospel. Perhaps the department on which most time, labor and money have been spent, is that of preparing books, in the literary style, for general distribution through the empire. Many years of hard labor have been spent in efforts to improve the versions of the Bible; and Bible Societies have contributed largely to pay for printing them. Books in this style are intelligible to all educated persons throughout the empire; and those prepared by Missionaries have, no doubt, ere this time, found their way more or less into every province. It is most necessary thus to prepare food for the intelligent and cultivated minds of China; but provision for the instruction of the ignorant and partially educated is not less imperative. I should, perhaps, explain, for the benefit of many of my readers, what is meant by the *Vung-Le*, or literary style. It is well known

to those who have turned their attention to China, that the *written* language does not correspond to the *spoken*. There are, so to speak, a *number* of spoken languages, differing from each other nearly as much as do the various languages of modern Europe. The whole of China may be compared with Europe, at the time of the Reformation. Latin was at that time the only medium which scholars condescended to use for conveying their thoughts to each other; although they, no doubt, conversed with their families and friends, each in their native tongue. The dialects of Europe (except the Italian) were as yet almost *unwritten*, though *spoken* very much as at this day. So it is now in China. The scholars write their books in *Vung-Le*, (which bears to the different dialects a relation very similar to that of Latin with the European languages), and talk to their families in their native mother tongue. The native attempts to write these spoken languages have been so limited as hardly to deserve mention.

Popular Education over-estimated.

"Missionaries, however, have found, as their acquaintance with the people increased, that the number of educated people in China has been over-estimated. It has been a current opinion that a large proportion of the *men* of this country could read and write their own language. An enlarged experience, however, has more and more convinced those on the spot, that, though the *actual* number of persons who can read and understand a new book written in *Vung-Le* (*i.e.*, the common literary style) is large, yet the *proportion* of such to the *whole people* is but small. In the neighborhood of Shanghai, you may go through two or three country hamlets without finding a man who can read, though there may be one hundred or more inhabitants in each. In the villages there are generally several shopkeepers and others who can read tolerably; and in the large towns and cities there will scarcely be found a respectable house in which there are not one or more readers. It will thus be seen that the masses of the people cannot be looked upon as *educated*. There is, however, a certain amount of education obtained by a much larger number of the people than the above statement would indicate. It is true that a *large* proportion of the boys go to school for two, three, or even four years, and in this time gain a knowledge of the sounds of very many characters. The difficulty is, that they gain in this time but a slight (if any) knowledge of the *meaning*. The consequence of this is that, when they have left school they cannot take up a new book and read it, so as to get the meaning; and their knowledge is of little avail, so far as the books above spoken of are concerned.

Efforts to get over Practical Difficulties.

"It has therefore been an object of great importance and interest to missionaries here, to find some mode of writing the dialects, for the benefit of the poor, and ultimately of the whole population. All our preaching and talking to the people, and yet more, all our religious services, *must* be in the dialect; the Scriptures must be written in it, in some way or other, if the people are ever to gain a knowledge of the blessed Gospel. Two schemes have been devised for this purpose; the one based upon the Chinese characters, the other on the English alphabet. The first has been tried here and at Fuhchow; the other at Amoy and Ningpo. What the results have been at Fuhchow, I do not know; I can only speak for Shanghai. The system here has been to take *characters* of the same *sound*, and write them to represent the *words* of the dialect, whether the original *sense* of the cha-

racter was the same or not. It will be readily seen that this system aimed to take advantage of the large amount of *partial* education which I have described above. Any one who has learned the *sounds* of the most common characters can, with a little assistance, get the meaning of a book written in this way; so that they are of much use for *distribution*, aside from their use in schools and for public worship. Children will (as might have been supposed) learn the characters much faster in this way, than in a book which they do not understand. And we find from experience, that, after studying a book written in this way, they can give back the meaning in their own language, in answer to questions. There is a further advantage in this system—it familiarizes the children with the Chinese characters, so that they can read many of the familiar writings of daily life.

The second system needs a more minute explanation. The Chinese languages may all be viewed as made up of *monosyllables*; (though in the dialects there are multitudes of such words as *bulk-head*, *head-ache*, *off-set*, *up-hold*, &c., in English, which are by usage virtually polysyllables;) and each of these syllables may be considered as made up of two parts, called the *initial* and *final*. I will give an illustration. Suppose we have the various words, *tang*, *mang*, *lang*, *pang*; *tong*, *mong*, *long*, *pong*. There are here four initials—*t*, *m*, *l*, *p*; and two finals—*ang* and *ong*. By using 37 initials, composed of one or two consonants; and 40 finals, composed of vowels or combinations of letters containing one or more vowels, every syllable in the Shanghai dialect can be spelt, so that no syllable shall have more than one sound. This system has been used at Ningpo for several years, and the results have been so satisfactory to the great body of the missionaries there, that they have printed large portions of the Scriptures and many other useful books in this way. All their teachers, servants, and scholars, use it. The latter, both boys and girls, have learned in this way to express themselves in writing, and to use their minds in a way that Chinese rarely if ever learn to do in their own schools and with their own characters. Besides these, not a few other persons have learned the system; and there seems a fair probability of its getting into general use.

The advantages of this system over the character are—

First—That there is little time to be spent on the mere apparatus for reading. The initials and finals are few and easily remembered; while the constant use of the same, over and over, tends to impress them indelibly on the memory. The difference between learning characters and learning only initials and finals, may be represented very nearly by that which would be between learning an alphabet once for all, and having to learn a new letter in every new word.

Secondly—On taking up a new book, there are no new characters to learn—the initials and finals once mastered, *any* book can be read and *understood*, except so far as children and ignorant persons always are liable to find *new* words in their own language.

Thirdly—By this system any one can learn to *write* in a much shorter time than the same person could learn to write the Chinese characters; and there is, therefore, much more hope that a child's mind will be brought into action for itself on this system than on one which requires the power of writing the characters with facility as a pre-requisite to easy composition.

At present there is one great disadvantage incidental to this as to all other *new* systems. It does not at present give any one an opportunity of communicating with any other person who has not learned the system, and there is, therefore, but little inducement to learn it. We must be content to let it be confined for awhile to our schools, our teachers, and our ser-

vants, together with such other persons as may be induced, upon one consideration or another, to learn it, until it shall silently spread further and further, as its advantages are more known and appreciated. The first attempt in this dialect is a primer, which is now fairly under way! It may be interesting to some to know the manner in which the printing is accomplished. The first thing to be done is to get a set of stamps made of all the initials and finals. These are cut on pieces of horn from a pattern. The next step is to stamp with these a sheet of paper exactly as you wish it to appear when the book is printed. This sheet is given to a Chinese block-cutter, who pastes it, face downwards, on a block of wood prepared for the purpose. When dry, he carefully rubs away the paper, and leaves only the ink from the letters giving the proper outline; he then cuts away all the wood from around the faces of the letters, and leaves a wooden stereotype plate, from which several thousand impressions may be taken as they are wanted.

It will be seen from the above statements that the two systems I have endeavored to exhibit are not in opposition to each other. Until the alphabetic system shall come into general use (which will hardly be in this generation), the other will be needed for distribution among those not under our immediate influence; while we may hope that even immediately that system will be the vehicle of all-important truth to many who would not have time or courage to attempt the study of the Chinese characters.

In conclusion, I would desire to impress upon the minds of your readers some idea of the importance of this work. The number of people who would understand the Shanghai dialect when written is to be counted by millions. In one direction at least it has been found to extend a distance of two hundred miles. The efforts which we are making to give them the Scriptures, and so a literature in their own mother tongue, if successful, will give that boon to not a less number than were blessed by the publication of Luther's German Bible at the time of the Reformation, and to many more than the population of England when the Scriptures and Prayer-book were translated by our venerable reformers.

ATHENS.

Letter from the Rev. John H. Hill, D.D.

ATHENS, March 1, 1855.

I wrote to you yesterday on business, and in acknowledgment of the receipt of your letters of the 16th and 26th January. I mentioned that I should have another communication ready for the next mail, and I now commence the fulfilment of my promise.

The Pestilence of 1854.

On the 15th January we resumed our regular duties, which met with so sad an interruption during the greater part of the summer and the whole of the autumn of last year. The cholera (as you know from former letters of mine) broke out in the town of Piræus, about the middle of July, and continued to desolate that place until the middle of September. During that period all communication was cut off between Athens and the port, and we were subject to innumerable inconveniences. At length health was re-

stored, and the inhabitants of Athens began to think themselves secure from a visitation of that dreadful pestilence. It was, however, thought desirable by the authorities here, that the public schools should not be re-opened at the usual period when the vacations terminate (the 13th Sept.); and they ordered (as far as regards the government schools) a postponement of a week or two, until all fear should have subsided. To this arrangement we felt it our duty to assent also as regarded our own schools, so that it was not until the 27th of September that our pupils began to assemble. In a few days our schools were quite full, and we were going on with our usual regularity, when the cholera suddenly made its appearance in town, about the 25th of October, a few days after I fell ill. The community was panic-struck, and nearly the half of the population of Athens fled in every direction. Thus my family had not only to bear the weight of anxiety on my account, but that which pressed upon them from the disastrous state of things around them.

Of our merciful preservation I have already informed you. Not one under our roof (thirty in number) was attacked, although many were falling around us in our neighborhood. The sentiment of gratitude which we individually feel for God's wonderful mercy towards us will not, I trust, be soon effaced. We pray that we may be enabled by divine grace to exhibit it in our future life by a more entire devotion to Him from whom we have received such great and undeserved mercies. Nor is the impression made upon the minds of our pupils, and indeed upon our whole household, less strong. It will not, I think, be soon forgotten; and many of them have learned to place a simple, confiding trust in God as their sovereign Protector in every time of danger.

Re-opening of the Schools.

In consequence of the epidemic we did not re-open our schools until the middle of January, immediately after the Greek New Year. Already, however, every corner is occupied, and we hope we may be permitted to continue our work without the sad interruptions which occurred last year. That was, without exception, one of the most trying we have experienced during the twenty-four years of our missionary life in the East. Nevertheless we have not been left without witness of God's favor. Even during the last sad year we have had encouragement to believe that our instructions, and the other means we are using, have not been without effect. We have also been favored with some testimony of the practical development of our former labors, and of the result of making religious truth the basis of education. It has been among our aims to imbue the pupils under our care with principles drawn from the Word of God, such as will sustain their possessor under trials and difficulties incident to all in the course of a life like ours, made up of vicissitudes. It may not be uninteresting to our friends to know how such principles have influenced some of those who have been educated by us, after they have been removed from our more immediate influence. To this end I send you some extracts from letters received from a young female who received her education under our roof, and whom we prepared to be a teacher. She was appointed in 1853 to take charge of a school of females in Patras, where she met with many trials, and to these she alludes, you will see, in the following extracts:—

Letters from a former Pupil.

“PATRAS, December 28, 1853.

“MY DEAR MRS. HILL:—Relying on your usual kindness, and the interest you have always taken in my welfare, I venture to write to you,

hoping you will not refuse to regard my letter favorably. This impulse of mine to write to you comes more from a heart panting after salutary, friendly advice, and desirous of expressing the gratitude it feels for all your motherly love to me, than merely to acquaint you with my school concerns, as I am sure you will often hear of them from others. I am happy to be able to say that my school was regularly arranged a month ago. I have forty pupils in all, the school committee not allowing me to receive any more, as it is, you know, a private school, supported, however, by all the respectable families of Patras, and recognized by government. It is composed of an infant school, and two classes for the higher branches. I have the sole direction of these schools, in which I teach Greek, English, and French; but not being able to attend properly to all these lessons alone, the committee resolved to take an assistant teacher, who is to take charge of the infant school. Such an one has been appointed by the Director of Public Schools at the capital, and she is expected here to-morrow. I am happy to find she was brought up in your school, having been one of the beneficiaries of your school of industry, under the care of Miss Baldwin. After leaving your school, it appears she took some private lessons at home, and having passed her examination, she has received lately a diploma as a teacher of the third class. Excuse me, my dear madam, for the liberty I take in writing to you so many details. I hope I shall not be deemed a troublesome correspondent on this account. I know your great indulgence towards those especially in whose hearts you have sown the seeds of Christian love and knowledge in past years, whose path you labored to direct in the way of the Lord, of whom I was one for so many years. Will you permit me to ask from you, whenever you feel so disposed, and have sufficient leisure, a few hints and such advice as may be fit 'to guide my feet in the paths of uprightness,' 'in the way I should go.' I will esteem it an immense favor, for your counsels speak loud in my heart. Your farewell letter is a treasure for me—a mentor in my daily work. It shall never leave me."

The writer of the above letter was not, however, permitted to continue her useful efforts for the moral and spiritual improvement of her pupils, without opposition from the prejudiced and narrow-minded. Two months after the date of the preceding, in February, 1854, the following letter was received from her, which, I think, will be read with the deepest interest by those who in former years contributed to the support of the young Greek females whom we were preparing in our own family for future usefulness as teachers of others:—

"PATRAS, February 28, 1854.

"You must have been astonished, my dear madam, at my long silence, and may justly have set me down as a very negligent correspondent. Nevertheless, I assure you I avail myself of the earliest leisure moment to reply to your most kind letter, and I thank you heartily for the parcel of books you had the kindness to send me. If I have not written to you during all this lapse of time, you were not the less in my thoughts during the hard and bitter hours of tribulation which I have had to endure lately. After my God, you, my dear Mrs. Hill, have always been, and you still are, my best friend in this world, and, with Mr. Hill, are the only ones to whom I can reveal my joys and pains, with the assurance that I will be soothed and understood. This ray of happiness in the dark passages of my life draws me still more towards you both, and makes me anxiously desirous to inform you of all my concerns. I know I shall be kindly welcome, for you love me truly and sincerely.

"When I first came to this place of my destination, and saw the gross ignorance on the important subject of Christian truth which darkened the young female minds around me, I felt much for them. Why, my dear madam, the poorest beggar girl in Athens who has had the privilege of the instruction of your missionary school, knows infinitely more of Christian truth than the daughters of those most abundantly blessed with wealth in this place. Seeing so many young, ignorant souls, committed to my care, I endeavored, step by step, to bring them to a right sense of their Christian and worldly duties. For this purpose I was desirous of establishing a separate Scripture lesson for Sundays and other holidays (religious festivals, she means). The school committee protested against this proposition of mine, insisted upon excluding the sacred lessons, and, in lieu of them, they proposed to introduce a master for teaching dancing on Sundays and holidays! I protested, in my turn, against this method of educating young and ignorant females, and for a fortnight I tried to dissuade them from this erroneous idea. In return, many a wounding remark was I obliged to bear, and many an injured feeling I was obliged to suppress. Oh, how many tears have I shed, my dear madam!—how many nights have I passed sleepless, and seeking for one glimpse of heavenly light! Oh, how often I thought of you then!—how I longed for a soothing look—for a word of salutary advice! My kind friends here, to whom you recommended me, advised me to persevere in my scheme, and so I did,—they also remonstrating with the committee for their conduct to me. When these persons saw that they were the objects of general disapproval, they turned their unworthy displeasure against me, and for a whole week they continued to create such unpleasant scenes during the school lessons—scenes that I could never have dreamed of. One of those gentlemen sent his wife to my school to complain that their daughter had caught the chicken-pock from my having put her in a corner by way of punishment! She was in a great rage, which she exhibited most unbecomingly during the lessons, and at one time seemed disposed to strike me, screaming in a horrid tone that I had been brought up in a 'Frank butchery, and was only fit to kill Greek children!' I leave you to imagine what I was called upon to suffer. At length, finding myself so much insulted by such absurdities, my heart failed within me, and I sent in my resignation. Immediately, however, all the parents of my scholars, and all my kind friends, came to my aid. They compelled two or three of the committee-men to withdraw, and by general assent gave me full liberty to introduce into my school the system and principles I was taught under your roof!

"All these trials, however, seriously affected my health and spirits, so that, for a week, I was obliged to keep my bed, and was strictly forbidden from conversing or alluding to any school topic. I can truly say I have been made to pass through fire and water; but I cannot but humbly thank my heavenly Father, through whose divine providence I have been sustained. It has, through His grace, proved a most useful lesson to me. I am happy to say now that the system I wished to introduce, and the order I wished to establish, in my school, are entirely attained. I should be much obliged to you if you would be so kind as to send me a copy of the little dialogue for infant children—'God is in heaven, &c.,' in English and Greek, and all the infant school rhymes and lessons on various subjects."

Observations of the Missionary.

With these extracts from Paulina's letters, I shall close this communication, promising to send you a continuation of such other extracts from her letters, as may seem to me to possess sufficient interest for the readers

of the SPIRIT OF MISSIONS. The practical inference from this correspondence is, that the leaven of good principles is silently leavening various portions of this community. The piety she manifests, and her firmness and decision in maintaining the principles of Christian truth which she had been taught in our family and in our schools, are by no means confined to this excellent and accomplished young Christian pupil of ours. The reports we have from time to time respecting many others who have gone out from us into the dark world around us, encourage us to believe that we were not mistaken when we adopted, from the beginning of our course, the plan we have ever since pursued, of educating under our own eye such young female apostles as the one from whose correspondence I am now making these extracts. They have "gone forth bearing precious seed," which they are scattering in waste places, and from their labors we hope the garner of the Lord will be filled with "sheaves," which will abundantly reward all who have been engaged in the culture of the soil. If there be some who regard with indifference, or are disposed to disparage, the work we are carrying on—if there be others who seem to think our plan defective, and would prefer the aggressive system, I can only say that, in my opinion, "they know not the thoughts of the Lord, neither understand his counsel," in regard to missionary operations among the Eastern Christians. God has greatly blessed our work, and we have reason from hence to trust that he approves of our plans, and that he will continue to gather the fruits of our labor "as the sheaves into the floor." (Micah iv. 12.)

CHURCH OF ENGLAND MISSIONS.

Death of the Bishop of Sierra Leone.

IN the last number of the *Church Missionary Intelligencer*, we find a notice of the death of the late excellent Bishop Vidal, which, together with a few introductory remarks of Archdeacon Graf, and a minute of the Church Missionary Society, we subjoin :

"On Tuesday, December 26, 1854, I returned from the Yoruba Mission, whither I had accompanied the Bishop, partly as chaplain, and partly to see whether the little sea voyage might possibly so far recruit my health as to prevent my returning to England. . . .

"Hale and strong did he (the Bishop) go on board the *Bacchante*, at Lagos, December 9, on our return to Sierra Leone; whilst I, just delivered from the jaws of death, was carried, wrapped in a blanket as a dying man, on board, where all thought I came to die. After one week I left, for a few hours, my bed, when the Bishop took to his. He suffered simply from want of exercise, as he never could walk on shipboard. On December 18 he took ill; on the 22d his pulse showed unfavorable symptoms; Saturday, the 23d, the fever clearly set in—it appears it had been there in disguise for some days—and he became delirious; but the medical man saw no cause for real alarm until Sunday morning, when medicine was increased in dose and frequency, the head was shaved, &c.; but on Sunday, Dec. 24, at ten o'clock P.M., to our utter dismay, he expired. . . . 13

"We were opposite the Gallinas Shoals, and ought to have been at Sierra Leone long before, which would have probably cut short his illness. We anchored in the harbor of Freetown on December 26, and buried his remains at four o'clock."

"On the receipt of this letter, the Committee of the Church Missionary Society proceeded to express their sense of the loss which the Mission had sustained in the following minute:—

"The committee have received the intelligence of the death of Dr. Vidal, Bishop of Sierra Leone, with profound grief. His deep spirituality of mind, his gentleness and Christian humility, united with great decision of character, and uncommon philological attainments, seemed to have marked him out as an instrument of eminent usefulness in the evangelization of Africa. He has been removed, in the inscrutable providence of God, after the brief exercise of his office for eighteen months in his diocese, but not till he had won the respect, confidence, and affection of all classes, and had gained much information respecting the wants of Africa, and had digested various plans for its benefit.

"The Bishop had evinced his deep interest in missions as soon as he entered into holy orders, by acquiring the Tamil language, in order that he might correspond with the native Christians in Tinnevely in their own tongue. When a mission was about to be established in Borneo, he contributed to the undertaking by editing a Malay grammar. He afterwards directed his attention to the languages of East and Central Africa, corresponded on this subject with Dr. Krapf, and published a pamphlet to show the facilities which existed, especially of a philological kind, and consequently the providential calls upon the Church Missionary Society to undertake the establishment of a chain of missions between the east and west coast of Africa.

"These labors and interests were pursued while he was acting as the devoted pastor of a rural parish, in which he was singularly beloved and valued.

"When the bishopric of Sierra Leone was first proposed to him, he did not hesitate to receive it as a call from God, and he at once prepared to undertake the office. While still bishop-designate, he rendered great service to the Rev. S. Crowther, at that time in England, in the preparation of a new edition of his Yoruba Vocabulary, and prefixed a learned and very valuable preface upon the structure of the Yoruba language, and the position which it occupies amongst the other African languages.

"He was consecrated on Whit-Sunday, 1852, and reached his diocese at the close of that year; but after fourteen months' residence he was compelled to bring home his wife, who was in a state of extreme illness. As soon as her health was sufficiently recovered, he left her to visit the Yoruba Mission alone, and she was to rejoin him upon his return to Sierra Leone. Full accounts have not yet been received of his visitation to the Yoruba Mission, but sufficient notices have been given to show that it was attended with important results, by settling several linguistic questions which had arisen, and by the ordination of two native ministers, and the confirmation of nearly 600 converts in that interesting infant Church.

"The Bishop left Lagos in apparently perfect health, but was attacked with country fever, and died within forty-eight hours of his reaching Sierra Leone. He was interred in the churchyard of Kissey, to which spot he had touchingly alluded in his first ordination sermon, preached soon after his arrival in Sierra Leone, in these terms—'Hitherto the African mission has been conducted in the midst of danger and of death; trials have been the portion of the African missionaries above all others. The churchyard at Kissey, with its multiplied memorials of those "not lost, but gone be-

fore," is a silent but eloquent witness of the kind of schooling which the missionary for Africa requires. Oh, faint not, brethren, in the hour of your coming trials, but look upon them as the training for your future usefulness and eventual success.

"The committee record their earnest prayer that the great Head of the Church may raise up a successor animated with the like faith and love, and endued with the same graces: and they beg to add the expression of their sincerest condolence with the parents and other relatives of the late Bishop, and of their hope that the Lord may support and comfort them under this heavy bereavement."

"We will only add an extract of a letter from one of the missionary brethren in the colony, who writes thus:—

"You will have heard before now of the sad news of Bishop Vidal's death. We are quite prostrate in the Mission. The case is most affecting and most melancholy. We can well fancy how the news will be received in England, for none was so well qualified as Bishop Vidal to build up and consolidate the Church in Western Africa. We hope, however, that the news of his death may not discourage the hearts of our Christian friends in England, but rather excite pity and commiseration in their breasts, and lead some devoted man of God to offer himself for the work which Bishop Vidal so ably commenced. . . . An association is about to be formed in the colony, as an auxiliary to the Patriotic Fund in England, for the relief of the widows and orphans of those gallant men who have fallen in the East. This will prove our sympathy with the mother country."

Later intelligence from England reports that a successor to Bishop Vidal has been appointed: the Rev. Mr. West, for many years a faithful Missionary of the Church Missionary Society at Sierra Leone.

INTELLIGENCE.

Dr. M. W. Fish and Mrs. Fish sailed from New-York, in the ship R. B. Forbes, for Shanghai, on the 3d April, to join the Mission under Bishop Boone. The funds to defray the expenses of their outfit and voyage were provided by an individual member of the Foreign Committee.

Special provision has also been made for the return of the Rev. Mr. Hoffman and Mrs. Hoffman, with Miss Williford, to their station at Cape Palmas.

The Foreign Committee are, however, still compelled to refuse frequent applications for new appointments. Its members are, individually, staggering under the burthen already assumed, which the Church still leaves them to bear; and therefore they can incur no new obligations.

CHINA.

A letter from Bishop Boone, dated Shanghai, 22d January, contains the following paragraphs :

"The general aspect of affairs in China, I am sorry to say, does not brighten, but rather grows worse and more gloomy. When I arrived here last April, I thought our most pressing danger was from Yai-Ping-Wong ; but that cloud, I think, has now passed over ; his armies in the North and North-west have been repulsed, and the Imperial troops and people are losing their awe of him. His cause, too, is much weakened by the loss of foreign sympathy, which it has sustained, since the visit of the steamer *Susquehanna*, *Rattler*, and *Styx*, to Nanking. He may, or rather, his party may, in the course of years, get the Southern part of the Empire ; but our present danger is from anarchy, and it behooves foreign governments to keep a strong force in these seas. I think they could with ease, by a firm policy, keep peace at the five treaty ports, telling the belligerents they have room enough in which to fight their quarrel out, outside of these lines.

"The French have complicated our affairs here very much, by getting into a quarrel with the rebels ; the old Admiral, I think, is clearly in the right, and, I hope, will not desist until he dislodge them from their stronghold. If he does this, he will rid us of two sore curses—the besieging army, and the besieged pirates and ruffians who make up the garrison. His present force, however, is too small, and we do not know when he will get a reinforcement.

"Our work progresses slowly in these troublous times ; but we are not discouraged, and are steadily stirring up materials for more extensive conquests 'when this tyranny be overpast.'

"Pray much for us. It has ever been my happiness to repose the most perfect confidence in one and all of my dear Christian brethren, who have constituted the Foreign Committee, which confidence, I am bound to say, they have repaid to myself and to the whole Mission, with a kindness most unremitting."

AFRICA.

A recent arrival from Cape Palmas, brings us intelligence from the African Mission to 11th January. We annex the following

Extracts from Bishop Payne's Letters.

"THE ORPHAN ASYLUM, at last, is in a fair way to be completed. Not until the close of last year could the main timbers for the wood-work be got in place. Nor can this excite much surprise, when it is understood that they had to be transported six miles or more, on the heads of natives. The house is now framed, (the second story I mean, the lower stone portion having been finished more than a year,) and, in all probability, Mr. Scott will be able to occupy it in two months from this date.

"THE CHURCH OF THE EPIPHANY.—The stone-work of this building (at Cavalla) is completed, except a small part of one gable, and the upper part of the tower—about one month's work; and as shingles and other materials for roof are at hand, the building may be finished, if mechanics will do their part, during the present dry season.

"MISSION BUILDING AT MONROVIA.—In a former communication, I asked the Foreign Committee to authorize the Rev. Mr. Crummell to commence a Mission building, on the very eligible premises selected by me for the purpose. In a late letter, Mr. Crummell urges this most earnestly; he finds it very difficult to rent a comfortable house in Monrovia. From the last one he occupied, he was driven out by the landlord; and he informs me he is in the same danger of similar treatment again.

"For the accommodation of our Missionaries, therefore, as well as for the objects of our proposed Institution, it is important, and indeed necessary, that we have a Mission building.

"My plan (as, I think, formerly stated,) would be, to erect a building to accommodate the resident Missionaries, and a small, select number of boarders. Stone being abundant on the Mission premises, a building of this material, of suitable dimensions, might be erected at an expense of \$2,500 or \$3,000. If the

subject has not already been acted upon, may I ask for it the earliest attention of your Committee.

“My annual report to the Board of Missions, with those from individual Missionaries accompanying it, will convey to you a correct, and, I hope, encouraging view of the general condition of the Mission, though not without those afflictions from which we may never be free, in this our militant state. I believe every member of the Mission is animated by the faith and zeal and hope of the Gospel, and the firmest conviction that it will here, as in all the world, in God’s own good time, bring forth fruit unto his glory, in the salvation of many Africans. Our only anxiety is, that we and the Church may be enlarged unto the measure of the responsibilities so evidently laid upon us by the word and providence and grace of God.

“I have already sent you a general estimate of the expenses of the Mission for the ensuing year. I only remark in reference to it, that from most recent advices, we are not without hope that the *liberal receipts* of your Committee *will enable us to do more*, than in making out the estimate I ventured to propose.” [Alas! at the very time this letter was written, the Committee were obliged, instead of adding to the estimate of the Bishop, to advise him that they would be constrained to cut it down fully one-third!—ED. SP. MIS.]

Letter from the Rev. Robert Smith.

“CAVALLA, Jan. 15, 1855.

“Our long voyage is ended, and we are at home. We anchored off Cape Palmas, on Thursday evening the 11th inst., and the next day, accompanied the Bishop to Cavalla; we were greeted with a Missionary welcome by all the Missionaries stationed there.

“Amidst the multiplicity of duties incident to my arrival, and the speedy departure of the Estelle, I can do little more than say in general terms, that my first impressions of everything I have seen, except the natives, are of the most pleasing character. The Cape, as it is approached from the sea, is beautiful, and much more beautiful as seen from many positions on itself. The Orphan Asylum, now rapidly approaching to completion,

is a fine looking building, and finely situated, commanding a most ample view of the ocean, and fanned continually by refreshing ocean breezes. Shepard Lake, along whose smooth surface our party glided in the Mission boat, late in the afternoon, is beautiful. And of Cavalla, I can only say, that it looks more like a pleasant country home in the United States, than the rude product of sheer necessity which Mission houses are too often conceived to be, by those who have never seen them. Everything about Cavalla looks beautiful—the houses large and tastefully constructed—the avenue which leads to the main-building, bordered by twelve large handsome cocoa-nut trees, whose branches meet in an arch, and cast a delightful shade over the way—the gardens large, tastefully laid out, and constantly supplying the well-furnished table with a profusion of fruits and vegetables of both tropical and temperate climates—the situation being a slight eminence commanding a fine prospect of the ocean, whose eternal waves dash their beautiful crests unceasingly on the beach, not a hundred paces distant. And, as might be expected, in view of these and other objects of interest which cluster about this lovely spot, the missionaries all seem most cheerful and happy. Indeed, I do not believe a more contented or happier circle could be found in the world, if I may judge from all that has come under my observation during the few days I have been here. We enjoy all the pleasures of social intercourse which are known in Christian lands, and these are rendered peculiarly sweet by the oneness of purpose, labor and sentiment which so remarkably characterize our African missionaries. Such are my first impressions of Africa; and I do not see how they can be changed or even modified by longer acquaintance.

“But the beauties of Africa are confined to those objects of which I have spoken. It is most distressing to turn from them to the savages who roam about in a state of almost total nudity. These are as vile in their characters, their habits, and their physical aspect as it is easy to conceive humanity capable of being. The influence of the Gospel upon them is gradually becoming perceptible; and there is reason to hope that at no distant day, multitudes will experience its transforming energy.

But thus far, only the faintest dawn of the approaching day is manifest. That day will assuredly come, and in its genial ray all Africa will bask. But O, how much is demanded of God's people!—what increase of fervent prayer!—what enlarged contributions!—what increasing numbers of consecrated laborers!—before this blessed hour shall arrive! May God open the eyes of his people in America, to see that missionary work among the heathen is the great, the divinely appointed, and divinely sanctioned business of the Church! and that the prosperity of the Church, as of individual piety, will ever be in proportion to the fidelity with which this work is sustained!

“It is determined that I shall remain at Cavalla during the season of my acclimation, or until the orphan asylum shall be completed. I am then to remove to the Cape, occupy a room in the asylum, and devote my energies to the instruction of the native population on and about the Cape. These number about four thousand; and I am disposed to cry, in view of the work before me—What am I among so many! O that God would put it in the heart of some Christian brother in America to come and help me! I believe he will. With what depth of feeling do we, in our own closets and at the family altar, ask the glorious Lord of the harvest to send hither a host of consecrated and qualified laborers. They are imperatively demanded, to carry to a glorious consummation the work so well begun. Who will be the next to join our ranks? Let them come in the fullness of the blessing of the Gospel of peace, and verily their labor shall not be in vain in the Lord.”

TABULAR LIST OF PARISHES.

THE following Parishes, we regret to find, were not marked as contributing Parishes, in our recent Tabular List, as they should have been. Great pains were taken to secure accuracy; but, as it appears in a few cases, without success. The omission of the designating mark from the three contiguous Parishes in Newark, has doubtless been owing to an accident in the printing-office:—

Diocese of Connecticut, Milford, St. Peter's Church.

Do. New-Jersey, Newark, Christ Church.

Do. do. do. Grace “

Do. do. do. House of Prayer.

Do. Alabama, Marion, St. Wilfred's Church.

We are indebted to an esteemed Presbyter of South Carolina for a corrected Parish List of that Diocese, of which we shall avail ourselves hereafter.

[The Church Journals will confer a favor by copying this paragraph.]

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 20, 1855, to April 20, 1855—

Maine.

Cardiner—Christ, S. S., ed. pupil
Af. Miss. 20 00

Vermont.

Bethel—Christ 8 00
Brandon—St. Thomas 5 00
Randolph—Grace, add'l 3 27
St. Albans—Union 15 00
Windsor—St. Paul's, \$9 50; S.
S., \$1 50, Af. 11 00 42 27

New-Hampshire.

Concord—St. Paul's 10 00
Manchester—St. Michael's 14 00 24 00

Massachusetts.

Boston—Grace 55 00
Trinity, Af., \$63 35, and \$31
\$73 95 08
Messiah, ed. child, Af. 20 00
St. John's, (E. B.,) 5 00
St. Paul's 169 00
Fall River—Ascension 3 50
Hanover—St. Andrew's, \$25; S.
S., Af., \$13 38 00
Jamaica Plain—St. John's 27 50
Medford—Grace 16 00
Northampton—St. John's, S. S.,
Af. 20 00
Roxbury—St. James's, for Mrs.
Hill, \$6 50; S. S., for Af.,
\$75 81 50
Salem—St. Peter's, \$60 and \$68
28; S. S., ed. Af., \$20 148 28
Taunton—St. Thomas, \$50; ed.
Af., \$20; ed. Chi., \$25; W.
Muenschler, for Rev. Mr.
Crummell, Ch. Mon. \$1. 96 00
Waltham—Christ, \$50; S. S.,
Chi., \$26 14 76 14
Worcester—All Saints', special
coll. 25 00
Legacy—(See close.) 876 00

Rhode Island.

Newport—Zion, \$30; S. S., \$10
Af. 40 00

Connecticut.

Ansonia—Christ 11 00
Bridgewater—St. Mark's 4 81
Brookfield—St. Paul's 12 00
Danbury—St. James's, Easter
offerings, Af. 21 90
Hebron—St. Peter's 5 00

New-Hartford—St. John's 6 30
Norwich—Trinity, S. S., ed.
Af. 20 00
Roxbury—Christ 3 00
Saybrook—Grace 6 00
Wallingford—St. Paul's 11 75
Watertown—Christ 8 00
"H. P. B." 3 00
West Hartford—St. James's 6 00 118 76

New-York.

Brooklyn—St. Ann's, "A Fa-
mily" 30 00
Cohoes—St. John's 25 00
Cooperstown—Christ 15 00
Fishkill Landing—St. Anne's,
S. S., Af. 2 75
Greenpoint, L. I.—Ascension,
S. S. 9 30
New-Brighton—Christ, a S. S.
teacher, \$10 and \$5; S. S.,
Miss V.'s, class, \$7 44; Miss
W.'s class, \$3 10 25 54
New-York—Incarnation, special
collection on Good Friday,
in answer to appeal of For.
Committee 75 00
"A Lady," 2 00
St. Mary's, Lent offerings 20 00
"Two Friends," special, to
meet expenses of return voy-
age to Af. of three mission-
aries 300 00
Miss Esther Turner, for ed.
"Joseph Turner," Af. 20 00
St. George's, Sunday Schools,
collected in the year past, in
trust, to be hereafter appro-
priated according to their
wish—by Rev. Dr. Tyng, 1825 00
"An Easter offering, through
a friend, for Greece" 60 00
Pottsdam—Trinity 12 00
Rhinebeck—Messiah 6 00
Sandy Hill—Zion 6 60
Tarrytown—Christ 19 85
Troy—St. John's, S. S., ed.
"Merquay," Chi. 25 00
Ulster—Trinity and S. S., ½ 13 00
Yonkers—St. John's, a lady,
Af. 10 00 2501 44

Western New-York.

Geneva—Trinity, a member,
Cape Palmas, \$10; Chi.,
\$10 20 00
Mrs. M. C. Hale 5 00
Livingston Co.—Geneseo, Hon.
A. Ayrault, for one copy *Ca-
valla Messenger*, 50c.; Hon.
C. H. Carroll, of Groveland
Centre, do., two copies, \$1. 1 50
Rochester—Rev. M. Van Rensse-
laer, one copy *Cap. Mess.*, 00 50
Utica—Grace, \$27 31; a lady,
semi-annual cont., ed. child,
Af., \$10 37 31 63 81

New-Jersey.

Burlington—St. Mary's.....	40	78
Camden—St. John's, $\frac{1}{2}$	2	50
Clarksboro—St. Peter's, Af., \$33 13; Chi., \$10; S. S., do., \$3 30.....	46	43
Elizabethtown—St. John's, S. S., ed., Chi.....	25	00
Morestown—Trinity.....	5	00
Morristown—Redeemer, by Rev. Mr. Tyng.....	3	00
Newark—Christ, \$3 47; S. S., \$10 66.....	14	13
Perth Amboy—"Two Sisters," Easter offering, Trinity Ch., Monrovia.....	5	00

141 84

Pennsylvania.

Alleghany—Christ, a member, answer to appeal.....	20	00
Brownsville—Anonymous, Chi.....	2	50
Carbondale—Trinity, S. S., ed., Af., under Rev. J. Rambo.....	20	00
Chester—St. Paul's, \$25 39; S. S., ed. "Rene Gillou," Af., \$20; ed. girl, Chi., \$25.....	70	39
Clearfield—St. Andrew's.....	1	00
Honesdale—Grace, S. S., add'l for sch. ho., Buchanan, Af., \$10; Rev. R. B. Duane, ed. child at Green Hill, Af., \$20, 30 00	30	00
Lower Merion—Redeemer, S. S., buildings at Bassa Cove.....	1	25
Philadelphia—"Epiphanius".....	2	50
Grace, a member, for Mr. Rambo's sch., Bassa.....	5	00
Pottstown—"I. and A.".....	10	00
Williamsport—Christ.....	15	00

177 64

Delaware.

Newcastle—Immanuel, "A fa- mily response to call of For. Com., Easter offerings.....	10	00
--	----	----

Maryland.

Annapolis—St. Paul's, by E. W. H., Af.....	52	20
Baltimore—Grace, add'l, for Chi.....	57	00
Do., add'l, for Africa.....	316	18
Christ.....	28	74
Cecil Co.—St. Ann's Parish, $\frac{1}{2}$	5	00
Cecilton—St. Stephen's.....	7	00
Carroll Co.—Holy Trinity.....	10	00
Chestertown—Chester Parish, spec. coll.....	20	00
Frederick Co.—All Saints', Mrs. Hill's Sch., Gr., \$20; fem. ed., Af., \$20; do., Chi., \$20, 60 00	60	00
Do., for For. Miss.....	27	08
Kent Co.—St. Clement's.....	3	75
Prince George Co.—Upper Marl- boro', Mrs. Claggett, Af., \$5; Miss Hodge, Chi., \$2 50.....	7	50
Sharpsburg—St. Paul's, $\frac{1}{2}$	3	00
Talbot Co.—St. Peter's.....	15	00
Washington County—Lappon's Cross Roads, St. Mark's, add'l.....	10	00

622 45

Virginia.

Alexandria—Christ, a friend to Af., \$50; a little child, \$1, by C. C. H.....	51	00
--	----	----

S. Paul's, Miss Eliza Winter, $\frac{1}{2}$	8	00
Berryville—Grace.....	10	00
Culpeper Co.—Racon Ford, St. Paul's, by E. W. H., Af.....	21	50
Charlotteville—Christ, \$95; for Monrovia, \$50.....	145	00
Loudoun Co.—Leesburg, (Lo- vettsville,) Miss Bettie Clapham, "John John's scholarship," Af., \$5; Mar- garet Mercer, do., do., \$10.....	15	00
Matthew's Co.—Trinity, Urban- na, ed. Virginia Carraway, Af.....	20	00
Mantua—(Chesterfield Co., Dale Parish,) collected by Rev. A. B. Tizzard.....	10	00
Middleway—Grace, (Jefferson Co.).....	15	00
Middlebury—Dr. F. W. Powell.....	5	00
Nelson Co.—Nelson Parish, (Tye River).....	18	00
Portsmouth—Trinity.....	25	00
Richmond—St. James's, Af., \$105; S. S., ed., Cav., Af., \$25; do., ed. "Adam Em- pie," Af., \$10 42; Miss Har- rison, for sub. to Cavalla Messenger, \$20.....	160	42
Scottsville—St. Ann's Parish, Christ Ch., \$10; Mrs. M. F. Rives, \$2; Mr. Tucker Coles, \$10; Mrs. H. Coles, \$5; Mrs. S. S. Coles, \$5; Mrs. S. Coles, \$10; Mrs. P. Coles, \$5; Mr. H. Gar- rett, \$3 50; Mrs. S. W. Nel- son, \$2; Mrs. Garrett, \$5; Mr. C. Scott, \$2 50; Mrs. R. Rives, \$3; Miss E. Garrett, \$1; Mrs. Garrett, 50c.; Mrs. Wade, \$3 40; Mrs. Cobbs, 50c.....	68	40
Staunton—Rev. R. W. Philips, by E. W. H., Af.....	100	00
Upperville—Trinity.....	20	00
Williamsburg—Bruton Parish, Chi., \$10; Gen., 10.....	20	00
Miscellaneous—By Rev. C. C. Hoffman, Af., "Shirley," \$30; a little boy, \$1; a lit- tle boy and girl, 20c; a col'd girl, 12c; Miss N., \$2 50; a lady's work, \$15.....	48	82
Rt. Rev. W. Meade, D. D., in answer to appeal.....	100	00

861 14

North Carolina.

Raleigh—Christ, Af.....	38	20
Rt. Rev. Bishop Atkinson, first ann. sub. to educate a girl to be named "Joseph Gwinne Atkinson," Af.....	20	00
Elizabeth City—(See below), Christ, \$50; children's gift, \$20; col'd cong., \$5 50, 75 50	75	50
Hertford—Trinity.....	22	00
Edenton—St. Paul's.....	145	25
Josiah Collins, Esq., ed. boy, Af., first ann. sub., \$20; do., "Hugh Collins," ed. Riggs Collins, \$20.....	40	00
Miss Blount and Miss Collins, first paym't ed. "Sam. John- ston,".....	20	00

Mrs. Page, first paym't ed.	
“Collins Page”	20 00
Miss Ann Page, do., ed. “Herbert Page”	20 00
W. A. Moore, Esq., do., do., do., “Betty Colten”	20 00
Plymouth—Grace	21 50
Washington—St. Peter's	50 00
Do., W. E. Demill, first pay't	
Af. scholarship	20 00
Newbern—Christ	93 55
Do., Ladies' Society	25 00
Do., Sunday School	15 00
Do., John N. Washington, ed.	20 00
Do., Misses S. D. and M. D.	20 00
Wilmington—St. James's, (See below)	152 62
Do., “Wright family scholarship, ed. “Thos. Wright”	20 00
Fayetteville—St. John's	103 35
Do., a member, first payment for ed.	20 00
Tarboro'—Calvary, a few members	19 00
Do., Rev. I. B. Cheshire, first paym't, ed. boy, (see below)	20 00
Halifax—St. Mark's	16 57
Do., D. M.	10 00
Jackson—Ch. of the Saviour	25 25
Warrenton—Emmanuel	55 70
Hendersun—Holy Innocents'	30 00
Williamsboro'—St. John's	66 56
Oxford—St. Stephen's, (see below)	37 56
Mrs. William Eaton	20 00
Chapel Hill—Chapel of the Cross	36 00
* ————	
Scuppernon—“W. M.”	3 00
Wilmington—Burgwin family scholarship, Af., by C. C. H.	20 00
Tarboro'—Calvary, add'l.	13 00
Oxford—St. Stephen's, for Chl.	2 50
Raleigh—St. Mary's school, by Rev. A. Smedes	25 00
Less, previously credited in gross to this Diocese	1382 10
	778 10
	604 01
South Carolina.	
Abbeville—Trinity, Chi.	5 00
Camden—Grace	28 00
Charleston—St. Paul's, \$21 18; S. S., \$22	43 18
St. Peter's—Chi., \$257 23; Af., \$127 24; Gr., \$5.	389 47
St. Philip's, by C. C. H., Af.	59 67
John's Island—St. John's	11 00
	536 32
Georgia.	
Augusta—St. Paul's, \$13 46; a gentleman in the cars, \$1, by C. C. H., Af.	14 46
Columbus—Trinity	103 00
Ed. C. F. Hargraves, ann. sub., Af.	20 00
Montpelier—Ladies' Miss. Soc., Chi.	25 00
Savannah—Christ Ch., a member	20 00

Family Contributions, \$60; three ladies, \$5.	65 00
Miss Habersham, Cavalita Messenger sub.	50 246 96
Florida.	
Jacksonville—St. John, \$14 45; col'd people, \$1 04.	15 29
Alabama.	
Montgomery—St. John's	31 00
Tusculumbia—T. N. S.	13 00
	64 00
Mississippi.	
Pass Christian—Trinity	18 00
Louisiana.	
New-Orleans—Ascension, S. S., donation	52 71
Kentucky.	
Louisville—W. F. Pettit, Esq., spec., for Af.	50 00
Ohio.	
Gambier—Harcourt Parish, S. S., ed. girl, Chi.	10 00
Marshfield—Grace S. S.	7 00
Norwalk—St. Paul's	10 00
Urbana—Miss Emily Ward, ½.	50 27 50
Illinois.	
Albion—St. John's	20 00
Quincy—St. John's, S. S., building Ch., Af.	18 90
Waverly—S. G. McAll, Esq., ½	5 00
	43 90
Wisconsin.	
Kenosha—St. Matthew's, S. S., Af.	13 00
Iowa.	
Dubuque—St. John's, \$13; S. S., \$5	18 00
Miscellaneous.	
Am. Tract Society, New-York, approp. for Tract operations in Greece	200 00
Legacy.	
Mass.—By the hand of Rev. S. Cutler, for Af.	50 00
Total March 20, to April 20, 1855	\$7,421 13
Total June 15, to April 20, 1855,	\$42,761 76

* All the preceding thro' the Rev. E. W. Hening, of which \$778 10 had been acknowledged in gross in April No.